

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, SEPTEMBER 28, 1899.

NEW SERIES, VOL. 1, No. 44

Recent telegraphic reports are to the effect that Dreyfus will spend the winter in San Antonio, Tex. It is said that he has consumption.

A serious wreck occurred on the M. & O. railway on the morning of the 19th inst., between Lauderdale and Lockhart, one man being killed and nine seriously injured.

Rev. G. B. Butler, after a pastorate of several years at Lexington, has resigned to accept a call to the Natchez Church. He enters upon his work October 1st.

Rev. J. E. Brunson, of Toomsu-ba, passed to his reward on the 17th inst. He had been in the ministry more than a third of a century. Rest, brother, from thy labors.

Evangelist Sid Williams and his singer Brown are now in Kentucky holding meetings. These revivalists seem to be in great demand and wherever they go the Lord graciously blesses them.

We have just received the card of Rev. and Mrs. Albert R. Bond, Magnolia, with a "we" card attached by a nice little bow of blue ribbon, containing the following: "Richmond Ewart Bond, 9-16-'99." Can you guess?

We extend to our brother, Rev. T. H. Wilson, heartfelt sympathy in the dark hours through which he is passing. The loss of his wife was a heavy blow to him, and added to this bereavement is his own personal illness. We trust he is better by this time.

We made an error last week in reporting the number of boarding pupils now in Blue Mountain Female College. Instead of 220 there are 211. The proprietors have filled all their rooms and are now building more.

The Winona Baptist Church have extended to Rev. W. P. Price a unanimous call to continue with them. Bro. Price has evidently accomplished a good work in Winona. If we are not mistaken,

Winona gave more to State Missions than any other church in the State.

The Rev. A. Ben Oliel, it is reported, has discontinued his mission work in Jerusalem. Thus we have another illustration of the folly of spending money on independent mission work.

Dr. Willingham offers a prize for the best associational report on Foreign Missions. The reports are to be submitted to a committee, who will judge of their excellence. The prize will be a valuable curio from some foreign field.

Rev. J. B. Cranfield, editor of the *Texas Baptist Standard*, has published a volume of his "Sunday Morning Thoughts," which have been appearing in the *Standard* from week to week. They make a volume of more than 500 pages, which will be sold by subscription.

The Louisville friends of Dr. and Mrs. Whitsitt recently banqueted them at the Galt House in that city. A number of prominent citizens of various denominations made addresses. Dr. W. has already sailed for England and Holland in which countries it is understood he will spend a year gathering materials for a Baptist history which he expects to write.

We again request that when Dr. Searcy and ourself are absent from any association, that some brother will volunteer to represent THE BAPTIST. Again we say to our subscribers in arrears, we need money. Will you not do us the justice to remit at your earliest opportunity? We believe you will. Do not delay this matter. It might pass out of your mind. We know you intend to remit. Please do so at once. We are doing our best for you. Please help us now.

It is with a sad heart we pen the words just received from pastor Price of Winona: "Mamie McWilliams died this morning." She was a sweet girl, beautiful in person, manners and spirit. She was a fine worker in the B. Y. P. U. of the Winona church. But she is gone! Our loss, but her gain! We are

happy in having had the honor of baptizing her some four summers ago, when she was but a child. How fast the links that bind us here are being broken away!

The Walnut Street Baptist church of Louisville, Rev. T. T. Eaton pastor, will celebrate the 50th anniversary of her existence October 10-12. There are four living ex-pastors, Drs. Lorimer, Spalding, M. B. Wharton and Warder, who will deliver addresses on this occasion. A number of other prominent brethren will deliver addresses. May the next fifty years of the history of this influential church tell as much for the Master's cause as the fifty years just closing.

"The *Religious Telescope* has made a careful estimate from the statistics at Washington of the amount of alcoholic liquor shipped from this country to Cuba, Puerto Rico and the Philippines. In the year ending in June 1898, the value of these shipments was \$45,877; in the eleven months ending in May 1899, their value was \$750,527." Thus it is seen that there is in these islands an increase in the liquor traffic of 1800 per cent. in twelve months' time—18 barrels under United States rule against one under Spanish dominion. "Is this the beneficent influence which our government should exert over its new dependencies?"

Two cases of yellow fever were officially announced here on Tuesday the 26th inst. There have been some other cases which were regarded suspicious, but not sufficiently marked to justify announcement. Owing to the fact of the low temperature and the frost yesterday morning, we have no fears of an epidemic. We may, however, have several cases scattered along. All business places are open, and business is moving on as usual. There is no panic whatever. The general health of the city is excellent, and we are expecting that in a fortnight all will be over.

Just as we go to press another case of fever is announced.

The crops are good and cotton is higher. Subscribe for THE BAPTIST.

Dr. Kerfoot and The Sentinel.

Dr. F. H. Kerfoot recently in an address made some allusion to Mr. Goebel as an open and avowed enemy to the temperance reform movement in Kentucky, whereupon the *Shelbyville Sentinel* made a libelous attack on the doctor's character. He who dares lift his voice against the iniquitous liquor traffic may at once recognize that he is dealing with no common foe. The enemy manifests the same animus everywhere towards those who dare oppose it. The district associations of Kentucky are general in their condemnation of the *Sentinel* and their commendation of the Christian character of Dr. Kerfoot. Dr. Kerfoot has brought suit against the *Sentinel* for \$25,000. Under the leadership of Dr. Kerfoot and other fearless champions, temperance reform is making rapid strides.

Hillman College.

Clinton, Sept. 26, 1899.

Your prediction, in the last issue of THE BAPTIST, that Hillman Female College would soon fill up, is rapidly being realized. We have students from every part of South Mississippi, several from Louisiana and North Mississippi. No day has passed since the first without new additions.

The Lesbian Society, which was organized in 1856, had its annual opening this evening.

Very truly,
L. T. DICKEY.

Married.

On the 6th of September, at the home of the bride's parents in Hinds county, Miss., Mr. R. H. Pate, of Pike county, and Miss Jessye Allen. The writer officiated. The young couple go to Clinton where they will board some of the College boys and Mr. P. will reenter College. Many loving ones, the writer among them, wish them much happiness as, together, they journey through life.

P. A. H.

"Trust in the Lord and do good, and verily shalt thou dwell in the land and be fed."

GOD'S MINISTERS.

For more than eighteen hundred years God has been calling men to preach the gospel of the Son of his love. The calls have been so strong that men have felt "woe is me, if I preach not the gospel." Men separated unto the gospel as was Paul, and "who labor in the Word, and in doctrine," enjoy a very enviable distinction. They are designated as "worthy of double honor." The Lord guards such men with jealous care. Men so favored of the Lord as these should not be lightly spoken of, nor their opinions carelessly disregarded. If they are what they profess, they "watch for souls," and the "care of all the churches" is upon them. If some wicked man to shelter himself, or some designing man to effect some scheme for personal ends, should speak ill of a minister, his words are not to be listened to. Even if a brother in good standing should allege some accusation against a minister of good reputation, the accusation is not to be received. "Against an elder receive not an accusation, but before two or three witnesses." If an accusation by a reputable brother is not to be credited, what shall we say of the spurious criticism of God's ministers by children in their teens? And what can the Christian parents, thinking of who allow and even encourage their children in speaking slightly of the pastor or other ministers? There is a certain dignity about the ministerial office that should receive great respect and consideration. We would not have ministers regarded as superhuman beings, but we would plead for a more reverential attitude towards the men called of God as was Aaron. We ought to feel, and teach our children to feel, that when we begin to bring accusations against a preacher, we are walking on holy grounds. When we are reading this border land of impropriety we should remember our Lord's saying, "Touch not mine anointed, and do my prophets no harm." "He suffered no man to do them wrong: yea, he reproveth kings for their sakes." Ps. 105:15, 14. "God is the same yesterday, to-day and forever." What he has done for his called servants, he will still do. He will be with them for his anointed's sake. In our effort to impress the world that the preacher is only a man possessing no ecclesiastical authority over the laity, we have possibly overreached ourselves, and detracted from the dignity of the ministerial office, lessening that feeling of reverence that should be cherished in the

hearts of God's children for the "overseers of the flocks."

"RENDER TO ALL THEIR DUES."

This is a sound principle. It is an equitable one. It accords to every one precisely that which is his own. It does no injustice to any one. It evens up everything as it should be. It fulfills the letter and spirit of the golden rule, and lays the foundation for universal harmony and peace. "Render therefore to all their dues," civic as well as ecclesiastic; material as well as spiritual; to opponents as well as colleagues; to enemies as well as friends; to the bad as well as to the good; to the rich as well as to the poor.

1. In material things. If this principle were applied, how smoothly and noiselessly commercial machinery would move! It would enthrone business confidence in all her regal beauty and splendor. It would put thousands of deadbeats and sharpers to honest toil, fulfilling the Scripture, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This truth was not uttered for one man or a portion of the human race, but for universal man. L'Estrange stated the truth, but not the whole truth, when he said, "Sharpers, as pikes, prey upon their own kind." It were well for honest, toiling humanity, if this were true. But too sad it is because of dishonesty "one-half of the human family live at the expense of the other." If the non-debent payers would suddenly turn honest, it would be a great relief to that half now sustaining the whole burden of feeding and clothing the human family.

If man as man should be honest, what ought man as the redeemed of the Lord to be? He should in all his business transactions be absolutely above suspicion. His certificate of membership in a church of Jesus Christ should be better than any bond or guarantee that could be offered. On account of a failure on the part of Christians to render all material dues to all men, the cause of our Redeemer has suffered much. Render "tribute to whom tribute is due." The fact that the church of God and the State are two distinct institutions and are to remain so forever, in no wise lessens our obligations to the State, whose protection we enjoy. The Christian man is none the less a citizen, because a Christian; but his Christianity will make him a better citizen. Therefore pay your taxes cheerfully. This is the

Lord's arrangement. If you are dealing in foreign commerce, pay your import and export dues. "Render unto Caesar the things which be Caesar's."

"Render unto God the things which be God's." We owe a percentage of all we receive to God—to his church. The church of God and the State are not rivals. Each moves along in its sphere. Each has its own peculiar mission to perform. The work of the State is material and moral; that of the church, spiritual. As these spirits engaged in carrying on this spiritual work are tabernacled in material bodies, they must have material support. Therefore render unto God's cause as he prospers you of your material things.

2. In immaterial things. "Render fear to whom fear is due." Fear, reverence (Meyer says veneration) to whom it is due. The Christian owes a debt of reverence to "the minister of God," the officer of the State, who "beareth not the sword in vain." "Therefore let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordered of God."—Rom. 13:1. The Christian ought therefore to reverence those in authority; "for rulers are not a terror to good works, but to the evil." Because of the very fact that they are here for good, reverence them.

"Render honor to whom honor is due." Honor all the subordinates of the above named authorities. Honor every man according to his worth, whatever may be his nation or station. But there is a peculiar kind of honor we love to pay the man "whose delight is in the law of the Lord." There is an intuition that leads the world to recognize in such a man something that is not common to all men. We are to honor men not because of their station or success, but because of their fidelity. We are to honor men who are very wealthy, or for other reasons have taken high rank among their fellows, if they are upright and honest. Let us see to it that envy does not usurp the rightful place of honor. Human nature is very deceitful, and unless we are careful we shall find ourselves envying the person we ought to honor. "Love envyeth not." Let us as Christians accord to every one, friend or foe, superior or inferior, all that his merits entitle him to.

There are certain persons who are to be counted worthy of double honor." They are men who have not only in common with all saints been called to be servants of Jesus Christ, but who in addition

to this have felt, "woe is me if I preach not the gospel." Let us render to these men, whom God has distinguished in making them his ministers, our love, confidence, sympathy and prayers. Let not the sun of our lives go down upon us as debtors in any of these things. In the language of the great Apostle, let us "owe no man anything, but to love one another." We love and love, and still we owe. The little output of our affections scarcely pays the interest on the "debt of love we owe." Love is the only debt we are allowed to carry. Let every one who belongs to "the household of faith" see to it that the cause of our common Lord does not suffer because he does not pay everything he owes to every man.

To arouse a Dormant Liver and secure permanent regularity of the Bowels, use Dr. M. A. Simmons Liver Medicine.

Responsibility of Leadership.

Because of its far reaching consequences, there are perhaps but few questions of more importance to the political and religious life of a nation than that of leadership.

In the sphere of politics there are only a few men who shape the policies and plans of action of any given party whether it be in municipal, county, State or National affairs. Already the leaders of the two great national parties in this country have begun forming and projecting their plans for the campaign of 1900.

But few of the rank and file of the American people will have any voice in the initiatory; they only wait to be led by those in whose wisdom and integrity they have confidence.

The same principle of the many being led by the few pervades every phase of life. Very often one man regulates the price of cotton for an entire season; of necessity our educational interests are intrusted to a few experienced leaders; and too often one woman will give character to all the social functions of a community for years. In religious matters among Baptists there is but one recognized head or potentate, even Jesus Christ, who is head over all to the church. We have no general assembly or college of bishops to which matters of more than usual importance must be referred. I am sure this is as it should be. All power of legislation and control is vested in the local church, and may the Lord keep us wise enough to let it remain there.

And yet, with this democratic form of government and equality

among us, there must be some one among the brethren to whom the churches can look for general direction and leadership. According to the New Testament plan this leadership was placed upon the pastors of the churches. This responsibility was not, and is not, sought by constraint with any desire of being lords over God's heritage, nor for worldly gain, but willingly and of a ready mind that we may become ensamples to the flock over which the Holy Spirit has placed us. Nor was the laying of this responsibility upon these servants of the Lord due to any lack of ability on the part of the churches; for many of our laymen are as wise as the pastors in many things, but the wisest of these recognize the leadership of those ordained messengers of truth and follow them cheerfully.

These pastors are to become leaders: 1. In sound doctrine. In Paul's instructions to Timothy he urged him to be an example of the believers, in word, (teaching, whether private or public) in conversation, in charity, in spirit, in faith, in purity. It is from our pastors that our early instruction in doctrine must come. It is to them more than any one else we look through life for instruction in righteousness and the doctrines of the Scriptures. The average church member devotes but little time to the investigation of these things for himself. He looks to his divinely appointed teacher to set before him the mind of the Spirit. The history of doctrine shows that very few heresies have arisen among the laymen of the churches. All the great controversies have had their champions among the pastors.

2. Missions. The question of missions is the absorbing theme of the hour; and may it grow in intensity until the gospel shall cover the whole earth. You cannot give to any department of Christian education, or even to the support of the pastor and not indirectly make a contribution to Foreign Missions. But as great as the question may be, it remains to become greater in scope and power under the influence and activity of the pastors. No church was ever missionary in spirit and life without pastoral direction that was intensely missionary. It costs something to be imbued with and actuated by the spirit of missions, but it costs far more not to be. No church has ever been more liberal in its gifts of prayer and money than the pastor has taught them by precept and example. I wish I could

sound a note loud enough to arouse every indifferent pastor in our State to a sense of his responsibility in this the greatest work of our Master's kingdom.

3. Our organized work. So far as I know there is no discord of any consequence among Mississippi Baptists. Whatever the present means to us or the future may have in store, is largely dependent upon the united leadership of our pastors. There is rarely ever a discord of a serious nature in our denominational life that does not emanate from the leaders of the Lord's people. Let us as pastors think long and seriously over any propositions or intimations of change that forebodes a disturbance among our forces. Let us learn a lesson from the great conflict among our Texas brethren which seems to have broken the hearts of some good men and made aliens of friends. To one who has beheld the battle from afar, it seems the paper question was the greatest source of trouble.

As leaders of the forces of the Most High God we want to stand in the front rank for unity and progress in our mission and educational work, earnestly endeavoring to keep the unity of the Spirit in the bond of peace. And may it never be said of any of us who have been called of God to lead, "The leaders of this people caused them to err; and they that are led of them are destroyed."

W. J. DERRICK.

Work—For Men selling a home necessity 1 to 4 positively required in each home. Sells for \$2 to \$5 each. Profit and sale immense. One agent reports 5 sales in 1 hour. Sole agency of Company and credit given. Ordway & Co., 25 E-st, Peoria, Ill.

The Communion of the Holy Ghost.

This is a part of the apostolic benediction. We have some conception of "the grace of the Lord Jesus Christ, and the love of God," but what does "the Communion of the Holy Ghost" mean? If one could know the nature of a blessing it would help him to accept and appropriate it.

Communion is a common-union, a having in common, a fellowship, a partnership, in which each shares what the other has. The apostle emphasizes in the benediction the blessing which the Holy Spirit communicates unto men, that which comes because of union with him. He prays that it may abide "with all that in every place call upon the name of Jesus Christ our Lord." This grace then is not a vague, mystical sentiment. It is spiritual, but it is none the less

real. It is not "morality touched with emotion," but life inspired with spirituality.

The communion of life. One cannot enter a spiritual kingdom without spiritual life; there can be no spiritual life without spiritual birth; therefore, to enter God's spiritual kingdom one must be born of the Spirit. Every one born of the Holy Spirit shares, has fellowship, communion, with his nature. It is a law of grace as well as of nature that like will produce itself. "That which is born of the Spirit is Spirit." A progenitor communicates a life like his own. Fatherhood and childhood mean this. Every one born of the Holy Spirit has entered into communion, fellowship, with this Divine Person, and share his life. Now, I begin to see.

The communion of holiness. He is called the Holy Spirit because of his nature, and because it is his mission to make men holy. "The Kingdom of God" (God's Christian sway in the heart), is righteousness, and peace, and joy in the Holy Ghost." These graces come through communion with him. Not that righteousness which God has prepared for, bestows upon, and graciously accepts in, every one who believes in his Son, which is justification, or forgiveness and acceptance into God's favor; but personal righteousness, conformity to God's will in heart and in life, which is the consequence of communion with the Holy Spirit. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." This is righteousness—in rightness, uprightness, and out-rightness. May this communicated grace abide with us!

The communion of peace and joy. These graces and experiences are in the Holy Spirit. Christians have communion, fellowship, with him in them. There is a peace and joy which is founded on what Christ has done for us in his obedient life and sacrificial death; there is also a peace and joy which spring from what Christ is doing in us through the sanctification of the Holy Spirit. The former comes through the assurance of salvation, deliverance from past danger and preservation from future peril.—"Therefore being justified (pardoned and accepted) by faith, we have peace with God through our Lord Jesus Christ;" the latter comes through the assurance of progressive sanctification. Communion of the Holy Spirit in regeneration, gives a man life; in sanctification, it gives him

growth; in both he has peace and joy. Being justified the believer is safe, and this conviction gives serene joy; being sanctified in his communion with the Holy Spirit he is being made sound, and this experience of being changed into the image of God's Son brings deep peace and abounding, unspeakable joy. I am certain there is this twofold assurance. The one may be perfect, because it is founded on Christ's completed work for us; but the other is imperfect because it springs from what Christ is doing in us, which is not yet finished, but shall be and then our "peace and joy in the Holy Ghost," in our communion, fellowship, with holiness, will be full.

Communion in glorifying Christ. This is the special work of the Holy Spirit, not only to make Christ known, but to so reveal Him as to glorify Him. He said to men, "Do not look at me, do not study me; I come to show you Christ, to make Him known." Christ's character is his glory. The Spirit makes that unique character glorious, bright, radiant, effulgent, attractive, so that men accept Him and glorify His blessed name. We may enter into this communion, this fellowship; of the Holy Ghost. To glorify Christ surely is our supreme joy. No higher service can be rendered in heaven by angels or redeemed men. In communion with the Holy Spirit we have crowned Him king of our faith and love and service. He has ascended the throne of our hearts and lives and reigns supreme. Hereafter we will crown Him Lord of our completed salvation and joyous praises.

O that, with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.
H. F. S.

The Lord is my shepherd.

A TEXAS WONDER.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, scumal omission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

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Sole Manufacturer, P. O. Box 218, Waco, Texas.

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READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Feb. 25-12m. Asst. Chief Police.

BERMONETTE.

John xiv. 1.

1. He points out to them the *sustaining power of faith*. "Ye believe in God and believe also in me" (verse 1). Therefore there can be no ground for despair. The sustaining power of faith was new to them as it is to many a believer's heart today.. This sustaining power is emphasized by Jesus. He would have them realize as never before the element of strength inherent in simple trust. This element of power in faith is not confined to matters of religion. Imagine what would result today to the world were all confidence in the stability of things lost. What perturbations of head and heart would come to all if you could breakdown the confidence of men, in the certainty of cause and effect. Chaos and ruin would envelop the race, anguish would drive the world to madness. Confidence in the uniformity of law and order in the realm of nature, and the inviolable relation of cause and effect furnishes the immovable foundation upon which rests the contentment and happiness of men. What the aiding confidence of the race is in the uniformity and stability of the material order of this world, faith in God and in his Son Jesus Christ is to the Christian. The foundation of our hope and the source of our rest and joy of heart is undisturbed by the visitations of time. Thrones may crumble, empires and kingdoms decay and die, the solid frame of things fall, and the very heavens be rolled together as a scroll but our God and his Christ abide forever. "Thou

2. *Jesus would comfort their hearts and lift the last cloud from their earthly vision by enlarging their horizon of truth.* Man is given to setting limitations about the truth. He too often takes a part for the whole, and more frequently I may say, mistakes error for the truth. Such had been the lot of the disciples. They had imbibed the current opinions of their times as to the mission and work of the Messiah. This false view was so thoroughly

The disciples had no doubt felt a commendable pride in the works they had wrought in the name of their Master. They had healed the

5. He dispels their sorrow of heart by assuring them the purpose of his departure is to prepare a place in the Father's house for them. "I go to prepare a place for you, and if I go and prepare a place for you I will

September 27, 1899.

highly appreciate. We spent a night with Mr. George Lacy on our return to New Albany and was placed under a debt of gratitude for his kindness. We reached New Albany Thursday morning in time to catch the eastbound train for Tupelo. Here, after dinner and a good rest, we found Bro. Ballard—a former student of Mississippi College—who went round and introduced us to the brethren, and made our stay very pleasant. Among the number we met we specially mention Bro. W. E. Pegues, a large furniture dealer. He pressed us to go to his house and spend the night with him and his highly accomplished wife, which we did, contrary to our plan to go to Corinth that night. We have rarely spent a night so delightfully as we did the one at the elegant home of Bro. Pegues. Next morning he drove us by where the new church is in building. "This will be a thing of beauty and a joy forever."

The letters showed that 117 had been baptized. Woman's Societies reported 5, Sunday Schools 14. The churches seemed generally in a very good condition. Rev. L. R. Burress preached a strong sermon on "Christian Assurance." His points were well put, and backed

Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is the only medicine to cure all terrible blood Diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scales, Blisters, Red or Brown Patches, Blisters, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by all druggists everywhere. Large bottles six for \$5.00. Send 2 nt. mps. and stamps for six for \$5.00. When you will be sent by return mail the name of the nearest dealer. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta Ga.

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SERMONETTE

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However mysterious the state between our departure and the final consummation of our redemption when the graves shall give up the dead, one thing is assured, to die part is to be with Christ. To be absent from the body is to be present with the Lord, which is far better. Death is only the consum-

Our home was with Bro. J. V. Adams and wife, who made our stay very pleasant, and which we highly appreciate. We spent night with Mr. George Lacy on our return to New Albany and were placed under a debt of gratitude for his kindness. We reached New Albany Thursday morning in time to catch the eastbound train for Tupelo. Here, after dinner and good rest, we found Bro. Ballard, a former student of Mississippi College—who went round and introduced us to the brethren, and made our stay very pleasant. Among the number we met we specially mention Bro. W. E. Pegues, a large furniture dealer. He pressed us to go to his house and spend night with him and his highly accomplished wife, which we declined contrary to our plan to go to Corinth that night. We have rarely spent a night so delightfully as we did the one at the elegant home of Bro. Pegues. Next morning we drove up by where the new church is in building. "This will be a thing of beauty and a joy forever."

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THE PRESIDENT

Sept. 14-1902


<p>Soon we were on the northbound M. & O. train and by 8 o'clock A. M. we were at Corinth. Here we were met by Col. John D. Bills, who took charge of us and soon we were at Old Farmington church. The</p> <p style="text-align: center;">TISHOMINGO ASSOCIATION</p> <p>met here on the morning of the 15th. The introductory sermon was preached by Dr. G. M. Savage, of Jackson, Tenn. His text was</p>	<p>up by the Scriptures. The reports on publications at both Chickasaw and Tishomingo unanimously recommended THE BAPTIST. Prof. Looney, who will be the next Senator from his district, read the report on Mississippi College, to which Dr. Brown spoke in such way as to capture the people. We will not remain till the close of the meeting. Our home was with pastor Wesson and was a good one.</p>
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Luke 14: 25. His subject, "Discipleship." His discourse was profoundly thought out and expressed in the most chaste and eloquent language. He spoke with deep pathos and the Spirit of the Lord was very manifest. He expressed the opinion that while all believers will be saved that "disciples" are a higher order of believers. The distinction is one worthy of study. The Association was organized by reelecting Bro. E. S. Candler, Jr. Moderator and G. W. Dudley clerk.

The letters showed that 117 had been baptized. Woman's Societies reported 5, Sunday Schools 14. The churches seemed generally in a very good condition. Rev. L. R. Burress preached a strong sermon on "Christian Assurance." His points were well put, and backed

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Letter from Gilderoy.

Editor BAPTIST:

I was glad to see you and to shake your hand in Winona. Two happy years we spent as co-pastors in Pickens and Goodman. The memory of them is sweet and refreshing to me. We dwelt together in unity—in unity of spirit and of love, in unity of doctrinal beliefs and statement.

Last Monday night Dr. Searcy preached in my church in New Albany, Miss. It was a strong, solid, sensible, sound, scriptural sermon, good to the use of edifying. The Baptist people worship in our house in that town while they are building a beautiful, new, brick church of their own. The walls are up and the cover is going on. It will be a lovely house when done. The Baptist people can truly say, "How amiable are thy tabernacles, O Lord of Hosts!" This house, when finished, will far outshine the other churches of the town. It will make them look shabby and mean. Already it has begun to provoke my Methodist members to emulation. They feel like they must do something. If they do not improve our house of worship, this new Baptist church will nearly kill me, for I will have to try to make up in preaching what we lack in house. I am now doing my level best, and I don't see how I can do much better. The fact is you Baptist people of Mississippi keep us Methodist people in a long trop trying to keep up with you, or at least in sight of you. You provoke us to good works and to mighty deeds of daring for God and soul. This is just as it should be.

Monday night, after Dr. Searcy's sermon, I took occasion to say: "THE MISSISSIPPI BAPTIST is a good paper, and a copy of it ought to be in every Baptist family in the State." The Doctor said: "That is wonderfully sensible talk for a Methodist preacher," as if Methodist preachers were not given to sensible talk on nearly all subjects.

The fact is every family ought to have one or more of the religious papers of the denominations to which they belong. They live at a poor, dying rate without religious and church food of this kind.

This is a fully hot September weather. It wilts me and keeps me flabby. Dr. Searcy suffered Monday night, with the mercury at ninety-six. He is a big man—big body, big brain and a big heart. Thinking hard, hot work when the weather is cool; awfully hot in weather like this. It makes a man sweat to preach, and it makes the

people sweat to hear. Good hearing is hard work. The Doctor said he "came to North Mississippi hoping to cool off, but it was as hot here as in Jackson." The mercury went up a degree or two as soon as the Doctor got into our territory. I don't know that his coming was the cause of it. I state a fact without attempting to account for it. I had just as well lay the blame on Dr. Searcy as on any one else.

You have a hustling set of men in these Lowrys at Blue Mountain College, six miles south of me. They rise early, move rapidly and hold on till late. They are doing a great work for God and the rising generation. The girls are pouring in there from all over the State and from adjoining States. This seems to be an educational age. The middle class and the poor people are educating their children. The coming generation ought to be far in advance of the generation now on the stage. The predicate is being laid for far greater works in the near future. An emphasis is being given to Christian education that never has been given before.

Well, my brother, I wish you well in your new and great work. May God prosper and greatly multiply the Baptist people all over the land. They are a great people. They have zeal for God, for souls and honor them and bid them God-speed. I can well afford to condone the few doctrinal errors into which they have fallen. I am sure they have more pity for me than I have for them. I forgive them fully and freely for their pity and sympathy for my ignorance.

Yours,

GILDEROY.

Ripley, Miss.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

What Can Be the Trouble?

I have been very much surprised of late to meet and hear of so many people who contend that we must keep the law, or we cannot meet God in peace. I want to say, unhesitatingly, if our getting to heaven depends on our fulfilling the demands of God's holy law, not a single soul will ever climb the shining hill of glory.

God's law is not only holy, but pure and just. It demands absolute and perfect obedience from the moment one arrives at the age of accountability till the moment they die. To disobey in word or thought or deed, any time during their accountable life, condemns them. "For whosoever shall keep

the whole law, and yet offend in one point, he is guilty of all." James, 2:10.

If there is one who can lay his hand on his beating heart and look up into the face of a just and holy God, who gave His son to die for lost, guilty, sinners, and say he has kept the law, let him rise and speak. If we get to heaven by keeping the Ten Commandments, then the atonement of our Lord has nothing to do with it. It certainly cannot be partly "by grace" and partly by works.

If the sinner is in co-partnership with God in rendering satisfaction to the law, I have failed to see it. If the sinner is in any other than the receiving business, I fail to see it.

Lot, Abraham's nephew, was captured by the four kings, and when Abraham heard that his brother was taken, he armed his trained servants * * * and pursued them unto Dau, and he brought back all the good * * * and also his brother Lot. Gen., 14.

This work and love of Abraham toward Lot, whom he knew was helplessly and hopelessly gone into captivity, illustrate vividly the sinner's condition and the Savior's love for us. "While we were yet sinners Christ died for us."

As soon as Lot was recaptured by Abram, he was no longer under the law of captivity. He was set free by the strength of Abram, his uncle. The child of God is set free by the obedience of one. Rom., 5:19. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom., 8:2.

The strong man, armed, is overpowered by the stronger than he, the weaker principle is dethroned and driven out, and we are set free.

Notice v. 3: "For what the law could not do, in that it was weak." What law? Why, the very law these people are trying to get to heaven by keeping.

Read Act, 13:39: "And by him (Christ) all that believe are justified from all things from which ye could not be justified by the law of Moses."

Is there any reason why we should not believe what Paul says about this matter? "For sin shall not have dominion over you: for ye are not under the law, but under Grace." Rom., 6:14.

The force of this glorious language can only be felt by observing closely the grounds on which it rests. To be under the law is to be subject to all of its demands, and if we fail—and all have—we are under the curse.

But "Christ hath redeemed us from the curse of the law being made a curse for us." Gal., 3:13. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient." I. Tim., 1:9.

Does not Paul mean to say, the law is not made for one standing by faith in the righteousness of Christ made over to him for justification? I so understand it. Christ became the sinner's substitute. When the sinner believes in Christ, Christ's righteousness is made over to him, and he becomes "an heir of God and a joint heir with Christ." Hence he stands not forensically amenable to law. "Do we, then, make void the law through faith? God forbid. Yes, we establish the law." Rom., 3:31. This law condemns the sinner; it has a tendency to humble him and exalt God.

Christ says, in Jno., 14: If ye love me, keep my commandments. If any man love me, he will keep my words.

Now, Christ does not say our getting to heaven depends on our keeping His word. No; but He does say our keeping His word depends on our loving Him. We obey His word from a principle of love. We are not made righteous because we want to obey, but we want to obey because we have His righteousness made over to us. Hence Paul says he is the end of the law for righteousness to every one that believeth.

Well, but one says: After I am saved, brought out from under the law, if I sin that puts me back under the law again. No; how can you violate a law you are not under? Paul says: "Ye are not under the law, but under grace." "Blessed is the man unto whom the Lord will not impute sin."

Well, you say, if I believed such teaching as that I would go out and take my fill of sin, because I am not under the law.

Don't be deceived. "God is not mocked, for whatsoever a man soweth that shall he reap." If we love sin and revelry, we don't love God. If we had to be weighed in the balance with the Ten Commandments, every mortal on earth would be found wanting. The reason why the Christian is not sent to hell by the Ten Commandments is not that they have been set aside, or made void. No; but because they have been kept by our substitute.

W. S. CULPEPPER.

Gloster, Miss.

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

Temperance.

The Church and the Saloon.

BY REV. E. T. HISCOCK, P. D.

The saloon is the natural enemy of the church, the most bitter and implacable foe of all Christian institutions. The drink habit and the traffic in intoxicating liquors is the almost impassable barrier to the progress of the gospel and the coming of the kingdom of God in the world. All the institutions of false religions, all the degrading and corrupting rites of heathenism combined, do not equal this infernal agency for the production of human misery and the prevention of human salvation. And yet how fearfully at peace and in quietness do the churches and the saloons live together. The churches endure the gigantic iniquity and make no sign—almost none. The saloon, with all its direful accessories, is quietly endured without conflict. Now and then a light skirmish, a brief attack upon the picket line, that affects little, but the main body of the enemy, well entrenched in the greed of gain, in consuming appetites and in the apathy of Christians, leaves the forces of the prince of darkness without fear. Sometimes it almost seems as if Christians were perpetrating a grim sarcasm or a comic travesty on the words of Jesus—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Or a literal obedience to the apostolic injunction, "Live peaceably with all men."

But the saloon is not cowardly nor inactive. It is seducing and destroying the members of the churches, the children from the Sunday Schools, and even the ministers of God from the sacred altars. It is doubtless true that few if any considerable churches can be found that have not some members either already ruined or in rapid process of being ruined by intoxicating drink. Unless the abounding grace of God shall interpose, or their churches prove more faithful than they usually are, these members will go to disordered graves, leaving their families a heritage of sorrow as their legacy. There is probably not one of the Keely Cure homes, or other similar institutions for the cure of "hard drinkers," that does not contain a considerable percentage of clergymen and church members among the patients from no one particular denomination of Chris-

tians. Recently the city journals stated that a minister's daughter was arrested for intoxication, and while intoxicated on the street in New York City, and taken to a police cell; but later was transferred to the ward for alcoholism in Bellevue hospital, where she is now. While I write, think of the anguish and sorrow of parents and home, the regret of the church of which she was a member, but which did nothing to suppress the saloon. There she is to the wonder of the community in which she lived, but which permits the saloon to flourish side by side with the church. There she lies, to the life-long shame and agony of her own poor heart and conscience. And this is but one out of the many, many cases of the wreck of the young, the lovely and the promising, out of the homes of the good and the pure, out of the churches of Christ our Lord. Shall iniquity forever triumph?

Decline of the Liquor Habit.

The "Committee of Fifty," of which Seth Low is chairman, declares that "if we look at the consumption of liquor for a series of years, we find a marked decline in the more alcoholic varieties." The use of distilled liquors is increasing. "Our progress has been in the direction of moderation." Since 1840 malt liquors have been substituted for spirits. Where each person once used, on the average, 2.52 gallons of spirits a year in this country, now the average is only 1. This means that 70,000,000 people to-day drink only 33,000,000 more gallons of spirits than were drunk by 17,000,000 in 1840.

"Powerful economic forces," the report says, "almost compel moderation in modern industry." The complicated and costly machinery now used in manufactures cannot safely be entrusted to the care of tipplers. Out of 6,796 employers, mostly corporations, to whom the question was put, 5,363 answered that they looked up the drinking habits of their employees, and three-quarters, or all but 1,794, prohibited drinking.—*Washington Post*.

ICUREFITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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T. J. BAILEY, EDITOR AND BUSINESS MANAGER.

J. B. SEARCY, - - FIELD EDITOR

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Associational Meetings.

YAZOO ASSOCIATION—Greenwood, Wednesday before the first Sunday in October.

RANKIN COUNTY—Union Church, 20 miles southwest of Brandon, Friday before the 1st Sunday in October.

MISSISSIPPI—Bethlehem, Amite county, Friday before the 2d Sunday in October.

TRINITY—Spring Creek, Friday before the 2d Sunday in October.

PEARL RIVER—Concord Church, Zion Seminary, Saturday before the 2d Sunday in October.

SCOTT COUNTY—Bethlehem Church, 7 miles north of Morton, Saturday before the 2d Sunday in October.

LOUISVILLE—Flower Ridge, 4 miles south of Louisville, Saturday before the 2d Sunday in October.

MAGERS CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

KOSCIUSKO—Hebron Church, Friday before the 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGHEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCOMA—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

GENERAL ASSOCIATION—Beulah Church, 13 miles north of Hickory, Saturday before the 3d Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CAREY—Union Church, 2 miles east of White Apple, L. N. O. & F., Friday before the 1st Sunday in November.

HOOGLACHTO—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHATEAU—Mt. Pisgah Church, 3 miles south of Eupora.

THE HOME.

Short Rules for Long Comforts at Home.

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When good comes to any one, rejoice.

When any one suffers, speak a word of sympathy.

Tell neither your own faults nor those of others.

Have a place for everything, and everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Never interrupt any conversation, but watch patiently your turn to speak.

Look for beauty in everything, and take a cheerful view of every event.

Carefully clean the snow and mud from your feet on entering the house.

Always speak politely and kindly to servants.

When inclined to give an angry answer, press your lips together and say the alphabet.

When pained by an unkind word or deed, ask yourself, "Have I never done an ill and desired forgiveness?"—*Soldier and Servant.*

Encourage Your Child.

I think that one of the best ways to keep a child in the paths of rectitude is to speak encouraging words to him. I fear that there is a sad neglect of this duty on the part of thousands of Christian parents, saying nothing about other parents. I confess that I have been too far remiss in this duty, yet I have frequently spoken encouraging words to my children. But lately I have been thinking more especially of it than formerly. We seem to easily forget that our children get often discouraged, and that they feel the need of stimulating, cheering words. And, besides, even when they do not feel discouraged, a word of encouragement goes far to make them more determined to win the approval of their parents and good people.

Now, when you hear any one say a good thing about your child, boy or girl, hasten to tell him of it. The child may not say anything in response to what you have told him, but he will think of it a great deal.

It will make him feel that his good qualities and kind acts are especially noticed by others. It will surprise him. It will tend to strengthen his resolves to do even better than he has done, however well he has conducted himself. I have observed the operation of this thing upon my two boys who are still with me, and I know that they are much helped by the complimentary words which others have spoken of them, and which my wife and myself have repeated to them. And I believe that many a boy, inclined to go astray, might be restrained from going outright into evil ways if the right words of encouragement were freely bestowed upon them. It should be real encouragement, not flattery, that is given the child. Do not praise him for his smart traits and tricks, but just tell him he did his work well, when he did it as well as he could. And if you have heard some one say that he thought your boy appeared well and was trying to make something of himself, tell him of it as soon as you can. We older ones are helped very much when we hear kind and appreciative words in our favor. And we often long for just such words; then let us do likewise to our children.—*Ex.*

Where is My Boy?

There are heart songs so intensely and universally human and true that they will always have their occasion and their sympathetic ministry. One of these is the well-known hymn, "Where is My Wandering Boy To-night?" The following is condensed from a chapter of autobiography in the *Union Gospel News*:

A young civil engineer of western Kentucky, who assisted his father in his business of railroad prospecting and surveying, had contracted intemperate habits. His work from place to place threw him into the society of loose men, much more than his father seemed to be aware of, and being a generous, convivial fellow, he paid for his popularity by copying their indulgences.

His dangerous appetite and his occasional fits of dissipation were so shrewdly concealed that his parents were kept in ignorance of them for two years—until he was twenty years old. They were worthy people and constant churchgoers, the father being choir-leader and the mother a fine soprano singer.

Once, while the young man was employed on a section of road forty miles from home, it became necessary to "lie over" from Thurs-

day noon till Monday. His father would be detained till Saturday, reaching home in time for the choir rehearsal, but the son returned at once, and went to a liquor saloon to commence a three days' "spree."

The saloon-keeper understood his case too well, and kept him hidden in his own apartments. When his father returned, expecting to find the boy at home, a surprise awaited him. Trouble began when the question, "Where's Harry?" informed the startled mother that he was missing.

For the Sunday evening service she was to sing a solo, and by special request—because she sang it so well—her selection was to be the hymn, "Where is My Wandering Boy?"

It seemed to her impossible to perform her promise under the circumstances; and when, on Sunday morning, a policeman found Harry, the certainty was no more comforting than the suspense had been; but she was advised that he would be "all right to-morrow morning," and that she had better not see him until he sobered up.

She controlled her grief as well as she could, took her part that day in the choir as usual, and made no change for the evening.

Toward night Harry began to come to himself. His father had hired a man to stay with him and see to his recovery, and when he learned that his mother had been told of his plight, the information cut him to the heart and helped to sober him.

When the bells rang he announced his determination to go to church. He knew nothing of the evening programme. He was still in his working clothes, but no reasoning could dissuade him, and his attendant, after making him as presentable as possible, went with him to the service.

Entering early by a side door they found seats in a secluded corner, but not far from the pulpit and the organ. The house filled, and after the usual succession of prayer, anthem and sermon, the time for the solo came. It was probably the first time in that church that a mother had ever sung out of her own soul's distress: "Oh, where is my wandering boy tonight, The child of my love and care?"

What faith sustained her, when every word must have been a cruel stab? The great audience caught the feeling of the song, but there was one heart as near to breaking as her own. That he was present she had no knowledge. She had sung the last stanza,

"Go for my wandering boy tonight, Go search for him where you will,

But bring him to me with all his blight, And tell him I love him still. Oh, where is my wandering boy?"

when a young man in a woolen shirt and corduroy trousers and jacket made his way to the choir stairs with outstretched arms, and sobbing like a child, exclaimed: "Here I am, mother!"

The weeping mother hastened down the steps and folded him in her arms. The astonished organist, quick to take in the meaning of the scene, pulled out all his stops and played "Old Hundred"—"Praise God, from whom all blessings flow." The congregation, with their hundreds of voices, joined in the great doxology, while the father, the pastor and the friends of the returned prodigal stood by him with moist eyes and welcoming hands.

The wayward boy ended his wanderings then and there. That moment was a consecration, and the beginning of a life of sobriety and Christian usefulness.—*Ex.*

Prize for Best Report on Foreign Missions.

We have read with much interest, sometimes with joy sometimes with sorrow, the reports made at our District Associations on Foreign Missions. Some of these reports are excellent. They are informing and inspiring. Others have nothing in them to awaken interest. It is very important that our work be presented at these annual meetings in such a way as to inform the people, and at the same time awaken new interest in the work. We have decided to give a valuable curio from some foreign land to the person who sends us the best report on our Foreign Mission work by November 15th, 1899. This report may be one which the party sending has written, or it may be one which has been prepared by someone else. If it has been read at your association and printed, that does not detract from its value in the least. If any one wishes tracts and other literature to get information in preparing a report, we shall be glad to furnish the same. We wish the best report we can get, and will print in the Journal the one which our committee decides is the best of those received by us.

If several of those received are adjudged to be excellent, we will give as many as two or three curios. This offer is open to all, and we hope to get many reports for examination.

Fraternally,

R. J. WILLINGHAM,
Cor. Sec'y.

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A PROMINENT MINISTERS WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South, No. 28 Tatnall St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROGGO.

206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court Randolph county, Ga.

11th Nov 1

Modern Evangelism and Its Fruits.

My observations—and they have been made with justice to the evangelist, I trust—have not given me a favorable impression of their work. However, I have not had an opportunity of observing the work and results of the work of all the evangelists abroad in the land, for their name is legion. But so far as I have come in contact with their work in my pastorates, it has been quite unsatisfactory. The evangelist is an adept in counting converts; in fact, he has a process by which he grinds them out almost as fast as a miller makes grist. If the evangelist is called of God to do evangelistic work, like Philip he will let the Holy Spirit guide

him in his work. And where duty calls him he will go. But who of modern evangelists does not go where the sheekles jingle loudest? Indeed he places a definite price, in most cases, on his services for a specified length of time. The pay will necessarily be according to the reputation he makes. His reputation depends upon the number of conversions and accessions to the church. Hence he sets up a stake at the beginning of a meeting. He lays his plans to reach that stake. He must be able to report fifty, an hundred or more conversions. He rushes into the prints and heralds abroad what he has done at C—. Other pastors and churches decide they must have the evangelist come and build up the "waste places," oil the wheels of Zion and give things a shove forward.

If such wonderful results are to be attained in so short a time, and they are to be accomplished through prayer and the preaching of the gospel, why can not the pastor, who is often a much better preacher than the evangelist, with the prayers and co-operation of his church, do as much? But if methods or plans are to take the place of the simple preaching of the gospel and prayer and faith, it might be well to send for an evangelist, pay him from one to five hundred dollars for two weeks, swell the membership of the church, and then spend the next five years in trying to get rid of the unconverted members taken in through the evangelist's skillful methods. But the evangelist makes fame and money all the same.

The evangelists of the Sam Jones style are doing as much or more to debauch the moral sentiment of the young who hear them as street corner talk or the dime novel. The children would remain for many years in blissful ignorance of much that is hurtful to the young mind that is learned from such vulgar blatherskites.

A certain man, after returning from a service conducted by Joe Jones, was asked by his wife what kind of a sermon he preached. The man said to his wife: "You had better ask some of the ladies who were present," clearly indicating that Jones used language before a promiscuous audience that he was unwilling to repeat in the presence of his wife.

In fact, nearly or quite all evangelists that I have known anything about use language in the pulpit that they would not use around the fireside, and language that would not be tolerated in a pastor. Evidently the religious sentiment of the people is becoming very much

perverted in regard to the use of unchaste, yea, often insulting language by the modern evangelist.

If evangelists are needed, God will call men to do that kind of work; but like Philip they will be found in the desert places as well as in the towns and cities, preaching to men like the Ethiopian Eunuch, with love for the soul of men, though there be only a living in it.

Many a toil-worn pastor puts in a year of hard work for less financial compensation than a single community will sometimes pay an evangelist for two or three weeks' work. I know something of the trials and tribulations of the pastor who is so unfortunate as to be the pastor of a church into which the evangelist has rolled a lot of driftwood.

A certain evangelist, in closing a meeting, said to the older Christians: "Put the young converts to work, or the devil will have every one of them in less than a week"; showing clearly he had no confidence in his own work.

Let evangelists depend upon the simple preaching of the gospel, and they will have no more success than any other consecrated preacher.

W. I. H.

Raymond, Miss., Sept. 22, '99.

Will some one please give me the postoffice address of Rev. J. A. Baskin? Fraternally,

CHAS. L. LEWIS.

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THE TIMES-DEMOCRAT,
New Orleans, La.

Ministers in Churches.

BRANZAN.—Thinking you would like to hear from one of the churches of your old charge, I will write you a few lines.

Our meeting began here on Sunday, Sept. 10, at 11 a. m., with an able sermon from our pastor, Rev. J. P. Hickman. He put forth one of his best efforts, and aroused the church to a diligence to duty.

Bro. L. F. Gregory arrived Sunday evening and preached for us till Friday night, when the meeting closed with two accessions by letter, two by baptism and three awaiting baptism. The baptism took place at 10 a. m. Saturday, after which a short service was held to receive into full fellowship those who had been baptized. Thus ended one of the best meetings our church has had for a good many years.

Bro. Gregory's sermons were up to high water mark, and listened to with undivided attention by good congregations. Membership greatly strengthened spiritually, some of our young brethren leading in public prayer. One young man, who joined during the meeting, began his church work by getting up a nice little purse for Bro. Gregory. Prospects for the up-building of the church are more encouraging since the young people have become more interested.

Churches needing help in meetings will make no mistake in securing Bro. Gregory to assist in the work.

Could you not drop in to see us some time soon? We would certainly appreciate a visit from our old pastor.

Yours in the work,
W. H. FAULCONER.

CLARKSDALE.—Permit me to say a few words about our people and the Lord's work at this place.

The health of the town is good, our people are full of energy, and are ready and willing to work, and are doing what they can to build. We have very few male members, and the strength of the church is in our ladies.

The town is growing rapidly, already having a population of twenty-five hundred, and is the most important place between Vicksburg and Memphis. While everything else is on a boom, it would be well to bestir ourselves for the Lord; but we need help. If every Ladies' Aid Society will send \$5 or \$10 it will help so much, and in a few years we will be able to do a great work. Hoping the Baptists of the State will

interest themselves in this work and assist us as much as possible, I am,

Yours very truly,
A. L. O'BRIEN.

PIEDMONT.—We have just held a fine meeting with the saints at Piedmont. Bro. W. S. Rogers, of Crystal Springs, did the preaching, and did it well. He preached Christ and Him crucified to a dying people. He is so earnest and zealous in his work that Christians were made to realize their great responsibility. He is indeed a power for God. With his zeal and loyalty, he is winning souls for Christ. The meeting was one of interest and power. Two received by letter and five by experience, and Christians encouraged. We have some as noble members as can be found anywhere, for which we thank God.

Fraternally,
E. L. WILSON.

CENTER CHAPEL.—We had a good meeting for four days at Center Chapel, beginning on Saturday before the first Sunday in August. Bro. J. C. Schooltz was with the pastor part of the time, and did some fine work for the Master. He preached Christ, a Savior of Sinners. Result of this meeting was two by letter. Church greatly revived. I left this place sad on account of so much sickness. Pray for us.

E. L. WILSON.

NEW HOPE.—If you and the many dear brethren who read THE BAPTIST are not worried with the reports of protracted meetings, please give me space to tell of one that took place at old New Hope church, Cold Water Association, beginning on the fourth Sunday in August.

The writer calls it old New Hope because it was dedicated to the glory of our God some time in the forties and of course it has had its sunshine and its shadows and for quite a while it seemed to be under the shadow of despair; but on Sunday morning, the 27th day of August, that whole-souled, big-hearted Baptist preacher, A. N. Billingsley, who knows nothing but a pure gospel to preach, walked into the pulpit, opened his Bible, looked over the large congregation that sat before him, and said, "My kingdom is not of this world," and closed the book.

The text itself seemed to sink deep into the hearts of the brethren and as the preacher walked deeper and deeper into his subject the brethren seemed to walk far-

ther and farther away from self and the things of this life.

At the close of the sermon it did look to the writer like he could see the very light of the Master's smiles of joy and gladness bursting forth from every eye.

The meeting continued for eight days and nights with increased interest with both saint and sinner. Bro. Billingsley did all the preaching from start to finish.

The last service was at the water's edge where seven precious souls were plunged beneath the yielding waves, and four more were received for baptism and one by letter, making twelve additions to the church.

Thanks be to him who doeth all things well, this grand old church is once more able to say, as one did of old, "How good and pleasant it is for brethren to dwell together in unity." Trusting that it may be my lot to meet with them at their next meeting of days, and begging the Lord to take care of you while you are trying to take care of his cause, I bid you adieu.

W. W. PERRY.

ENON.—As I have a little leisure this morning I will write you of the two meetings I have recently held. The first meeting was with Enon church on Cassidy Bayou (swamp country). Bro. Solomon was with me. We continued the meeting nine days. The attendance was good, and at the close of the meeting I baptized sixteen in the bayou. One joined by letter. The interest was good, even at the last service, and several came forward for prayer. Bro. H. A. Ferguson is a member of this church and did efficient work in the song service and prayer and in stirring up the people in remembrance of the carnal wants of those who ministered unto them in spiritual things. The pastor was not forgotten; so he went away with a considerable enlargement in one of his pockets. Enon is near to Sumner and there is much water there.

ASHLAND.—My next meeting was with my home church, Ashland, at Cascilla. Bro. Solomon assisted me in this meeting also. We continued these services eleven days. Bro. Solomon preaching at night and I at the morning service; and notwithstanding the fact of there being a protracted meeting going on about three miles north and one about three miles south of us, we had large congregations and a deep spiritual interest throughout the services.

The day after the meeting closed I baptized twenty-one in a beautiful hole of water near where our

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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

September, 1899.

Subject—THE SUNDAY SCHOOL BOARD.

Educational preparation is the basis of effective work. Noble impulse, large enthusiasm and generous giving have little promise of permanent worth, unless they are rooted and grounded on an enlightened conscience and fixed principles of life.

1. Praise service, singing well known hymns.

2. Bible Reading—God's Gifts. (To be recited from memory if possible.)

KEY WORDS.

Son, John 3: 16.

Eternal Life, Rom. 6: 23.

Faith, Eph. 2: 8.

Rest, Matt. 11: 28.

Peace, John 14: 27.

Joy, John 15: 11.

The Holy Spirit, John 14: 16.

All things, Rom. 8: 32.

3. Schemes for Prayer:

Thanksgiving for God's Word, its light and comfort.

That all may know it and obey it.

For the young men of our land.

For the officers, missionaries and work of the S. S. B.

4. Short, pointed, bright papers on: Our Duty to Young People. Their Duty to Missions.

5. Musical Selection.

6. Sermon:—"Bible Distribution by Baptists in the South" by J. M. Frost, Sec. S. S. B. of S. B. of S. B.

7. Questions:—(To be answered by different members. Reference:—Convention Report, Annual Report Cor. Sec. W. M. U.)

What are the five Departments of Sunday School Board?

How has the S. S. B. advanced denominational work?

Give account of work made possible by the Bible Fund.

What is the object of Missionary Day?

Of Children's Day?

What connection has W. M. U. with S. S. B.?

Describe the Home Department? Its influence in our school? What were the cash and box contributions of W. M. U. to the Sunday School Board last year?

8. Business. Collection, etc.

9. Consideration of Sunday School Board Recommendations.

10. Closing Exercises. Repeat in concert Ps. 119: 1-16.

A Reverie.

BY C. L. MABRY.

The soft summer breeze brings a message to me,

A whisper soft of a land far away—

Of a land far over the beautiful sea,

Where angels have taken my treasure away.

I hear the rush of the white-winged hours,

As they speed on their way to Eternity's shore,

To the land where bloometh immortal flowers

And melodies float on the breeze evermore.

They are bearing us too to that land where

Our loved ones who only have gone on before,

To wait for us there at the beautiful gate,

In the rosy dawn of the heavenly shore.

Oh! the rocks, rough and cruel, are wound-

ing our feet.

And our pathway is covered with shadows and lone;

And our hearts cry out in the dust and the heat,

And we reach in the dark for a hand that is gone!

'Tis so dark and so lone, and we sink in the night,

And no one seems near us to guard us from harm.

But, anon in the darkness there flashes a light,

And around us is placed a sheltering arm.

Oh! cruel and cold seems the Reaper's hand,

As he tears from our hearts the treasures we love;

But, just beyond, on the golden strand,

Wait a Father's arms to bear them above.

And we'll wait for them here till the Angels of Dawn,

In the morning light of the glad new day,

Shall "open the gates on Eternity's morn,"

And come for us too to bear us away.

A Woman's Voice.

It was a Sunday afternoon. A quiet, peaceful afternoon, with a blue sky above and a green, sun-kissed earth beneath. The quiet streets were shaded by the foliage of many trees, and around the neat cottages stretched green, velvety lawns.

The day was warm, but a cool breeze was blowing, whispering among the leaves and sighing gently in the grasses.

Agnes Kingsley walked slowly along the well-worn path that led to the Christian mission-house. She looked very pretty this afternoon, for the glow of youth was on her cheek and sparkling in her eye, and then the dress of white Swiss which she wore was very becoming.

She was not thinking of herself, however, nor of the appearance she made, but the thoughts that filled her mind were pure and wholesome thoughts—thoughts that should be in every girl's heart. She was asking herself these questions: How can I best serve Christ? What can I do to show Him my love? Am I missing any opportunities of making those about me happy?

Pondering thus, she passed into the mission-house. She was early; no one had arrived yet. Seating herself at the organ, she began to play and sing. The songs were sweet and simple. They were hymns, and her sweet, young voice made them heavenly. The words she spoke came from her soul, and the clear, rich notes were borne through the open windows of the church out into the still air of the afternoon.

Staggering up the road not far distant came a man, his bloodshot eyes and unsteady step telling more

plainly than words a tale of drunkenness, of debauchery, of sin.

Jack Armstrong was drunk; he had spent all that beautiful Lord's Day in a saloon, carousing and ruining his soul, his body, his mind. He was going home now—home to a mother who was at that moment praying for him, imploring God to open her son's eyes to his great folly and save him before it was too late.

He was not so drunk but that he knew what was going on around him, and when the sweet strains of singing reached his ear he stopped in the road and listened.

The words of the hymn he knew. They had been taught him by his mother years ago, when he sat upon her knee and listened to his baby voice.

Alas! and did my Saviour bleed,
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

The singing ceased, but Jack Armstrong stood still in the middle of the road and listened. Something in the way the hymn was sung had touched his heart more deeply than even his mother's tears and pleading.

He had never heard a voice like that before. So powerful, so penetrating, and yet so soft and sweet. Every note, every word, telling of the love that dwelt in the heart of the singer for the Lord and Savior Jesus Christ.

He began repeating the words over to himself very slowly, his eyes cast down to the ground:

Alas! and did my Saviour bleed,
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

He stopped, and a look passed over his face that none had ever seen there before.

His great sin had at last dawned upon him in all its terrible vividness, and the expression on his face was that of regret and fear.

"O, God," he cried aloud, "could I but reform; could I but put the past behind me and live henceforth a pure Christian life."

"You can, Jack," said a voice behind him; "with God's help you can."

Armstrong turned and looked into the kind, cheerful face of the pastor of the Christian mission.

"Do you really think I can?" he cried, eagerly. "Oh, if I only could, but I am weak—so weak—I can't trust myself."

"God will help you," said the minister. "Put your whole trust in Him. Pray for strength, Jack. Pray as you have never prayed before."

"I will," almost sobbed Arm-

strong. "I'll brace up; I'll be a man."

"Amen," said the minister, "and I'll help you all I can. Come with me to my study, and we'll ask God to help us."

The two men passed into the church, and after an hour had elapsed Armstrong came out again. He was completely sober now, and joy and hope were written plainly on his face, where but a little while before had been regret and fear.

He walked with elastic step and head erect. What a change had taken place in the man.

His mother was waiting for him in the doorway, but the fearful look soon vanished from her face as she watched him come up the path.

"Jack," she cried, rushing into his outstretched arms. Together they passed into the little cottage. "Mother," said the young man slowly, "your prayers have at last been answered. I've reformed." A sob of joy was the only sound that broke the stillness of the room.

After some minutes had elapsed, he spoke again. "I'm going to be a man from now on, God helping me. I'm going to live a Christian life. Not many hours ago I was in a saloon drinking. I started home staggering up the street. Suddenly some one singing caught my ear, and I stopped to listen. The hymn was the one you taught me mother, years ago: 'Alas! and did my Saviour bleed?' The words sank deep into my soul and I felt a strange feeling come over me—a feeling I cannot explain. My old life came up before me in all its wickedness and sin, and I had a sudden desire to get away from it."

"And you are now converted," cried his mother, joyfully.

"Yes, converted," he repeated, slowly. "Saved by your prayers, mother, and"—he paused, but soon went on—"and a woman's voice."—*Christian Standard.*

Brookhaven Letter.

As I have never written anything for your valuable paper, I thought I would like to tell you how much I enjoy its weekly visits. It always brings light and sunshine with it. As I belong to the *Times* family, I wish to thank you kindly for the exchange.

I also wish to say that I thank Dr. S. M. Ellis for his timely article on "The Church as a Factor in the Making of a Preacher." I thought that I would confine my remarks to the first division of the article, but in reading it over the second time I was deeply impressed to include the whole article and say

that it is one of the best articles I ever read on that subject; and if I ever meet the brother and am introduced to him he may be sure of a hearty hand-shake by one who believes in standing by my preacher. And I think a good place to begin to work this reform is right in our Woman's Missionary Societies.

If this does not go to the waste basket, I shall expect to see it in next week's BAPTIST.

Fraternally yours,

MRS. N. VANCE,

Pres. W. M. S.

Tennessee Notes.

The reports come from every direction of the blessings of the Lord on His people.

The revival season has proven a veritable time "of refreshing from the presence of the Lord." Our churches have been greatly revived and strengthened in the faith of the gospel. Many souls have been born into the kingdom. Baptismal occasions have been very frequent. The gospel of obedience has been preached from many running streams and silvery lakes.

The minds of the workers in Tennessee are turning to the annual gathering soon to convene in Union City. The convention meets on the 11th of October. We would be delighted to have the editor of THE BAPTIST, the Field Agent, the Secretary of Missions or your school men to visit us and see how well we do in the "Volunteer State." There are a great many Mississippians in this State. You ought to come to see us and observe how well they treat us.

There has been very little changing among our pastors this year. We have lost Dr. Hawthorne. He left Nashville and accepted work in Richmond, Va.

Dr. Garrett left Chattanooga and becomes pastor at Portsmouth, Va. Dr. Acree left Knoxville and came to Clarksville, Tenn.

The pulpits made vacant by the resignations of these brethren have not been supplied yet.

Dr. Potts, of the Central Church, Memphis, is away on a visit to the Holy Land. He is giving some excellent letters of his travels through the *Baptist and Reflector*.

Our missionary work has made reasonable progress this year under the efficient management of the excellent Secretary, Dr. A. J. Holt. He has as much work on his hands as two energetic, active men usually perform, but he succeeds well in whatever he undertakes.

Our schools have opened well. Carson & Newman College and the Southwestern Baptist University

each report a very fine, if not the finest, opening in their history. We are all proud of our schools.

Before I close these notes permit me to notice a sentence in THE BAPTIST of September 14, written by Bro. M. R. Cooper. Except one sentence all he says is correct, as far as I know. This is the sentence: "Almost all country churches have mourners' benches, except the Campbellites; and no one is regarded as a saved person until he rises from the mourners' bench shouting, or he may be saved elsewhere after much mourning, and then he shouts praises to God." (Italics mine.) This is part true and part otherwise. It has been my pleasure to hold meetings in each of the three divisions of the State, in the country. I have never yet found a Baptist preacher who believed it was necessary for a penitent seeker after God to go to a mourners' bench to be saved. Farther, I have not yet found one who believed it necessary for every saved man to shout. All who believe the teachings of the Bible believe that it is necessary for every man to have the disposition of mind that would make him willing to go anywhere or put himself in any place where he may be instructed as to the plan of salvation. Every Baptist preacher should accept the Bible idea of mourning on account of sin, and when sin is pardoned ought to praise God for the gift of His love.

But this is already too long.

Paris, Tenn. MARTIN BALL.

The Drug Habit.

Can be cured in a few days in the Sanitarium or at patient's home, without suffering for the drug, and with safety to patient. Be relieved at once of this awful disease. Apply to Sanitarium, Box 56, Meridian, Miss.

Sep 12 4W

A Good Teacher.

I am frequently asked to recommend a teacher for different positions. I can now recommend an excellent one as teacher of music and literary classes, either in a school, a private class, or in a family. Superior Christian character.

L. M. STONE, Meridian.

Sep 12 4W

See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Sixteen months for \$2.00. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

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I have some well-improved lands near Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.

SUNDAY SCHOOLS.

Lesson For October 1, 1899.

BY W. F. YARBOROUGH.

JOY IN GOD'S HOUSE.—Psa. 122.
Golden Text.—"I was glad when they said unto me, Let us go unto the house of the Lord."—Psa. 122:1.

Psalms 120 to 134 inclusive, are known as "songs of degrees," or R. V., "songs of ascents." The most probable explanation of this title is that they were used by the Israelites as they went up from their homes to the great annual feasts. They usually went together in caravans with great rejoicing. In the superscription of this Psalm it is ascribed to David, but as the superscriptions are not inspired, this is not conclusive as to its authorship. A number of the Psalms were written after the exile and many critics claim that this one was written after the Israelites returned. If not written by David its date is probably to be placed after Zerubbabel's temple was completed, for it recognized the temple as standing. Whenever written, we can easily imagine the festive pilgrims singing it as they approached and stood within the gates of the city.

To realize its practical value for ourselves, we must accord to our churches with what they stand for somewhat the same place that the temple and Jerusalem occupied in the affections of the Jews.

SOME SPECIAL POINTS.

1. *The glad church goes.* This first verse certainly strikes a responsive chord in the heart of every one who loves God's house. The time for the feast was approaching, we may imagine, and some one says to the psalmist, "Let us go unto the house of the Lord." He says he was glad when he heard it. Are you glad when some one suggests that it is time to go to church? Has God's house an affinity for you? There God meets his people and Christ coming to church is not all a dream. He is just as certainly in every assembly convened in his name, as his word is true. Every church building should be a symbol of the divine presence beckoning men and women to come out of the world's darkness and night into the brightness of God's glory. Behold, God's house, where he reveals himself to the sincere worshiper, should be the sweetest place on earth to the weary pilgrim along life's highway. If the

members of the church of Christ are the temple of his Spirit (see 1 Cor. 3:16), and there is a manifestation of that Spirit in the assembling of the church (Matt. 18:20, Acts 15:25, 28), then we ought to delight to meet in his name. Why then do so many people dislike to attend church? Either the church is wrong or their own hearts, usually the latter. If the church is wrong and its worship has been perverted, then if they love God it is their duty to go and carry so much of God's Spirit that he will overflow their hearts and find his way into other hearts. The like or dislike for the worship of God's house, is usually a right correct thermometer to test the spiritual temperature of men and women. Take all the excuses that are usually offered, reduce to their last analysis and when the real reason is found, it will be that the love of God is not in their hearts.

2. *Delightful associations of the sanctuary.* It, with the R. V. we translate the verb "stand" in v. 2, as present, and say "our feet are standing within thy gates," then we may imagine the pilgrims as having just arrived in the holy city. As Jerusalem with all its fond and hallowed associations rises before their view the psalmist breaks forth in an eloquent apostrophe to the city, describing its attractions. The modern parallel is to be found in the devout worshiper describing the glorious attractions of the sanctuary. It is well to have our churches finished and furnished in the most modern and approved style; but equipments should be helps to worship, and are by no means essential to worshiping God in the beauty of holiness. Really the simple, unpretentious country church may be more beautiful in God's sight than the splendid city church of brick or stone. The spirit of the worshipers must determine this, and not the externals of worship. Our church, whatever its equipments, ought to be beautiful to us because of its associations. There the tribes go up to worship. There is our church home, where kindred spirits, moved by a common purpose and inspired by a common faith, meet and greet each other. There, if love reigns, in sweet fellowship with "the tribes to go up,"

"We share our mutual woes;
Our mutual burdens bear."

There, in sweet communion with each other and with our Father, God, we gain strength for life's conflicts and find our way to our eternal home.

Surely as we thus come together,

drawn by sweet associations, every meeting will be a thanksgiving service, in which God's name will be glorified, and our meeting together will be for a testimony unto Israel. Of course the psalmist sees in Jerusalem the blending of the civil and religious, and refers to thrones of judgment. *With the Jews*, politics and religion went together. *With us*, religion should be devoid of politics, but politics should be full of religion. After all, it is the influence of the church to which we must look for justice and righteousness, even in our national life.

3. *Prayer for the church.* We pray for what we love. The psalmist loved the temple, with its associations, and hence broke forth in a stirring appeal to his brethren to pray for Jerusalem. Whether v. 6 is translated as a petition, or a salutation, as in margin of R. V., it is evident that the peace and welfare of Jerusalem lie close to the psalmist's heart. He himself will pray for her interests. The very name of the city gave direction to the prayers. From the Tel-Armana Tablets we learn that Jerusalem meant "city of peace." He adduces two reasons for this praying: (1) For his brethren and companion's sake; (2) For the sake of the house of the Lord. Surely these reasons are sufficient to lead every lover of Zion to pray earnestly for her prosperity. Pray for the church work, pray for the prayer meeting, pray for the Sunday School, pray for the pastor, remembering that the prosperity of these will do your friends and companions good, and at the same time honor God in the glorious success of his church. Furthermore, there is a reflex influence that the psalmist does not overlook when he says of Jerusalem, "They shall prosper that love Thee."

"Ingersoll."

I have never referred to Ingersoll in any sermon or paper. Inasmuch as he is dead, I would not mention him now but for the fact that the notices of him that I have seen from our Baptist press have been too neutral. One editor writes an editorial on "Ingersoll's Tribute to Christ," in which it is referred to as a "beautiful tribute."

His language has been lauded and lauded. A young man of splendid heart and mind asked, in surprise, if I would not be willing for the college to go to hear him lecture—"his language was so perfect." His face wore a more thoughtful expression when I explained that language, however beautiful in itself, had no charms for me if in its sparkling flow there were germs of deadly poison.

A beautiful tribute indeed! That man who would spend his life proclaiming that my mother, who sacrificed so much for me, was not my mother, and that the man whom she pointed to as my father was not my father, could never compliment my mother's beauty in such a way as to make me say or think "his tribute was beautiful"—unless indeed he should confess his great wrong and acknowledge her claims to be just and true. Ingersoll spent his life denying Jesus Christ to be my Redeemer; denying that the God of the Bible, whom Jesus taught me to reverence as my heavenly Father, was my Father. And when I find a Baptist preacher quoting him with approval, or a Baptist editor lauding his "beautiful tribute" to Christ, my heart burns with both disappointment and shame.

Yet I do not hate Ingersoll—I have never hated him. In 1880 I sat in the southbound passenger which had sidetracked at Terry, Miss., and watched the on-coming mail train which was to pass us. A man stepped off our train onto the main line and walked facing the on-coming train. It was night. I watched him walk right up into the shadow of the headlight's shoulder. Involuntarily I sprang to my feet and ran to his assistance, only to find him mangled and groaning. He had not procured a ticket, so did not like the way our conductor was managing his train; hence he stepped out on the main line and met the on-coming train in his own wisdom and strength. But his bravery did not check the sweep of the thundering train, nor did his wisdom make his wounds less deep. I did not hate the poor fellow, I pitied him. So Ingersoll, refusing to get a passport to heaven (trust in the merits of Jesus) and not liking the way salvation is managed, stepped out on the main line to meet the on-coming engine of infinite justice in his own wisdom and strength. But his strength did not stay the hand of death nor did his brilliancy make his eternal groans less deep! Hate him? No; I pity him, and would gladly throw the mantle of forgetfulness over him forever, but when I hear him quoted approvingly or spoken of as having offered a "beautiful tribute" to my Redeemer, my heart sickens. It is for the young who have never seen the deadly poison in the froth of his "beautiful words" that I write. Pontotoc, Miss. R. A. COOPER.

The installation of Dr. E. Y. Mullins as president of the Seminary, will take place in Norton Hall, Louisville, Ky., on October 3d, '99.